

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have spoken not of myself; but of the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."—JOHN 12: 48-50.

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HEBER CHASE KIMBALL.

*SOMETHING CONCERNING "THE FATHER AND FOUNDER OF THE BRITISH MISSION."

"BROTHER Heber, the spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

It was the voice of the Prophet Joseph delivering an important message to one of God's noblemen—the late President Heber C. Kimball, the 100th anniversary of whose birth was fittingly celebrated at Saltair Beach, June 14, 1901. "Brother Heber," as he was familiarly known, received this inspired announcement on Sunday, the 4th day of June, 1837, and as he was a man who had consecrated his life's energies to the advancement of the work of the Lord, he obeyed, thereby becoming "the father and founder of the British Mission."

Needless to say, Brother Kimball felt keenly his weakness for the work required at his hands, and he reasoned thus: "O Lord, I am a man of stammering tongue, and altogether unfit for such a work. How can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial?" Then he writes: "Feeling my weakness to go upon such an errand, I asked the Prophet if Brother Brigham might

* For the information in this article we are indebted to the "Life of Heber C. Kimball" by Orson F. Whitney.

go with me. He replied that he wanted Brother Brigham to stay with him, for he had something else for him to do. The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration."

With these feelings in his heart Apostle Kimball proceeded to prepare for the work which was before him. From some who were considerably disaffected he received words of discouragement and was advised to disobey, while by those full in the faith every encouragement was given him, and the blessings of the Lord invoked upon his labors.

In due time Brother Kimball was set apart to preside over the British Mission, and on Tuesday, June 13, 1837, he took his departure. "The solemn scene," says Whitney, "cannot be more tenderly or graphically told than in the words of Elder Robert B. Thompson, who thus describes it:"

"The day appointed for the departure of the Elders to England having arrived, I stepped into the house of Brother Kimball to ascertain when he would start, as I expected to accompany him two or three hundred miles, intending to spend my labors in Canada that season. The door being partly open, I entered and felt struck with the sight which presented itself to my view. I would have retired, thinking I was intruding, but I felt riveted to the spot. The father was pouring out his soul to that

'God who rules on high,
Who all the earth surveys:
That rides upon the stormy sky,
And calms the roaring seas,'

that he would grant him a prosperous voyage across the mighty ocean, and make him useful wherever his lot should be cast, and that He who 'careth for sparrows, and feedeth the young ravens when they cry' would supply the wants of his wife and little ones in his absence. He then, like the patriarchs, and by virtue of his office, laid his hands upon their heads individually, leaving a father's blessing upon them, and commending them to the care and protection of God, while he should be engaged preaching the Gospel in a foreign land. While thus engaged his voice was almost lost in the sobs of those around, who tried in vain to suppress them. The idea of being separated from their protector and father for so long a time was indeed painful. He proceeded, but his heart was too much affected to do so regularly. His emotions were great, and he was obliged to stop at intervals, while the big tears rolled down his cheeks, an index to the feelings which reigned in his bosom. My heart was not stout enough to refrain; in spite of myself I wept, and mingled my tears with theirs. At the same time I felt thankful that I had the privilege of contemplating such a scene. I realized that nothing could induce that man to tear

himself from so affectionate a family group, from his partner and children who were so dear to him—nothing but a sense of duty and love to God and attachment to His cause.”

In order to realize the situation so touchingly described, it must be remembered that in those early days, ere the age of steamships and railways had fairly arrived, a mission to Europe, comparatively easy now, seemed almost like a voyage to another world. Heber continues:

“At 9 a.m., I bade adieu to my family and friends, and in company with Elders Orson Hyde, Willard Richards, and Priest Joseph Fielding, started without purse or scrip on my mission, this being the first foreign mission of the Church of Christ in the last days. We arrived at Fairport on Lake Erie that afternoon, and about an hour after took passage on a steamboat for Buffalo.

“We were accompanied by Brothers Brigham Young, John P. Greene, Levi Richards, and Sisters Vilate Kimball, Rhoda Green, Mary Fielding and others, to Fairport. Sister Mary Fielding gave me five dollars, with which I paid my passage and Brother Hyde’s to Buffalo; we were also accompanied to Buffalo by R. B. Thompson and wife, who were on their way to Canada, where he intended to labor in the ministry. After a pleasant voyage we reached Buffalo the next day, where we expected to receive some funds from Canada to assist us on our journey, but were disappointed, as Brothers Goodson, Russell and Snyder did not meet us there according to promise.”

Brother Kimball then writes that they went from Buffalo down the canal to Lyonstown, thence to Utica and on down to Albany, where the party divided. From Albany, after a short visit to Richmond, Berkshire County, Massachusetts, Brothers Kimball and Willard Richards took passage in a steamboat to New York, where they arrived on the evening of June 22nd, and again met Orson Hyde and Joseph Fielding; also Brothers Goodson, Russell and Snyder, who had come by way of Canada to join them.

Not having sufficient means, the brethren were obliged to tarry in New York for some time, meanwhile preaching the Gospel and fasting and praying to the Lord that He would open up the way before them. Their supplications were not in vain, for they soon obtained sufficient means for their ocean voyage, and at ten o’clock on the morning of July 1st, 1837, they embarked on the packet ship *Garrick*, of 900 tons, bound for distant Liverpool.

Readers of Church history are conversant with what followed. Eighteen days and eighteen hours from their departure from New York, they arrived at Liverpool, thankful to the Lord for their safe delivery on a foreign shore. They secured lodgings from a widow on Union Street, and later were inspired to go to Preston, which they did—a city now noted for the introduction of the Gospel of Jesus Christ to the people of Great Britain in this the dispensation of the fulness of times. The success which attended their labors has gone into history as a sure witness that the work they were engaged in was indeed of divine origin, and had the sanction of the Author of all righteousness.

AS A LITTLE CHILD.

"EXCEPT ye become as a little child, ye shall in no wise enter the kingdom of heaven." So said the great Teacher, the Redeemer of the world. By this injunction to His disciples, the Master signified the necessity of faith, guilelessness, humility and obedience. They were to trust implicitly in God. They were to be without hypocrisy and without deceit. They were to be willing to receive instruction and to accept the truth without resistance. They were not to be puffed-up with self importance nor to exercise a domineering influence over others. They were to keep all the commandments, yield themselves to every divine requirement and live by every word proceeding from the Eternal Father.

This childishness of spirit and conduct, however, was not meant to be understood as causing weakness of mind, over-credulity, submission to flagrant injustice and wrong, or the non-exercise of those powers and qualities that belong to manhood in its fullest and completest vigor and developed strength. The religion of Jesus Christ contemplates the progress and growth of humanity in every sense. It does not stand in the way of the exercise of any faculty with which the Creator has endowed mankind. It seeks to regulate so as to put each to its legitimate uses, for individual benefit and for the general welfare.

To be childlike in spirit in the sense required by the Savior, does not imply unthinking acceptance of every fairy tale that may be told by deceivers, or feebleness of intellect, or anything that would make of Christians a class to be preyed upon by imposters or tyrants. Childlike acceptance of the truth, gentleness of disposition, confidence and faith in the Supreme Being and obedience to His word are all consonant with manliness of character, strength of mind and both physical and spiritual force. Perfected manhood is the nearest approach to the glory of the Godhead.

That which Christ deprecated, when He uttered the sentence that we have quoted, was the exhibition of desire for mastery among His immediate followers. They were not to contend with each other as to who should be the greatest. They were not to be skeptical, or cynical, or disputatious. They were not to be violent in spirit or in act. They were not to be resentful, or to desire the injury of others. They were not to win their way by force of arms or by oppression of their fellows. They were to proceed with meekness and kindness and affection, and to be ever teachable and susceptible of good impressions and of the light that comes from above.

There are conditions in childhood that are not suitable to maturity. The great Teacher did not mean that the grown man should remain in the immaturity of his earlier years. The Apostle Paul said: "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." He said this, it is true, with an eye to the future, to that perfection which he expected to attain beyond this preparatory state of existence. But His reasoning applied to the growth of humanity and illustrates the point we wish to make in this connection.

A childlike nature, in reference to divine things, does not require such simplicity as would render a disciple of the Savior either credulous to human duplicity or feeble in defense of one's rights and liberties. To be kind and patient and trusting is Christ-like, as exhibited in His submission to the divine will when "led like a lamb to the slaughter," but which was as potently manifested when He rebuked the hypocrite, denounced the ungodly, and proclaimed the downfall of iniquity and error and oppression. As there were two sides to His character, so there are two sides to the signification of His teachings.—*Deseret News*.

ANOTHER SECT.

THE rise of new and strange sects is no longer novel or strange. They seem to spring up in all localities, and to multiply, as the time approaches for the consummation of all things. They are among the unmistakable "signs of the times."

We notice in the *New York Journal* an account of a conference at Canandaigua, N. Y., of a peculiar religious body, and the dedication of what is called the first "Holy Roller" church in America. We suspect that name is given them by outsiders, as they otherwise are referred to as "Saints." They are said to have come to the conference from many States, and to have been present in large numbers. Their leader is said to be a Bishop Eastman, who ten years ago was a country school teacher. He was suddenly seized with a religious fervor and organized a small band of worshippers, whose methods and beliefs were unlike those of any other sect. Their meetings were held out of doors, on hilltops preferably, and the services were continuous, with a relay of leaders, and only a few hours allowed for rest between midnight and daylight.

What the doctrinal peculiarities of the sect are, is not stated, but it is claimed that during their services they often fall into ecstasy and roll on the ground, after which they sometimes become apparently dead. In this state their bodies are rigid and insensible. Their services are also marked by shouting, praying aloud, embracing and kissing. Suddenly they leap from their seats and jump about the aisles, uttering incoherent cries.

They also believe in healing by means of prayer and anointing, and it is claimed they have effected apparently wonderful cures. The account of the conference goes on to say:

"The climax of the day was when Bishop Eastman arose and said:

"We are now about to administer the divine ceremony of healing by laying on of hands and sacred anointing. Those who are clean, pure and whole in spirit, and such only, are requested to step forward and lay their hands upon Brother Francis Waldron."

"Then a paralytic, leaning on a crutch, limped to the platform. He was joined there by Eastman and ten others. The paralytic knelt, with the others in a circle around him, their hands upon his head.

"Bishop Eastman advanced and prayed that power from heaven should descend. After an impressive pause he lifted up his eyes, and with the muscles of his face straining until the blue veins showed through and perspiration dripped down his temples, he called out three times, in increasing volume:

"Come out! Come out! Ye evil spirits, I command ye! Come out!"

"Excitement in the congregation at this point was intense, and the paralytic sprang to his feet, shouting:

"I am healed! I am healed!" He ran to the nearest window and, crying, 'Here goes the crutch!' he threw it out.

"Everybody went mad. The women wept and screamed, and men embraced, beat their breasts and cried 'Hallelujah!' They crowded about the altar, hugged each other and could not be quieted. The healed man was surrounded, and there was a continuous praying aloud.

"The scene was repeated in the healing of Harrison Tuttle, who had suffered from acute rheumatism for years, and who, after the ceremony, declared that he was cured and free from pain."

Later on four "apostles" were ordained and sent out to preach the new gospel. It is expected they will be heard from, as converts have already flowed to the ranks of the "Rollers," until they have adherents in nearly every state of the Union.

There are several distinct religious currents in the ecclesiastical world at the present time, all truly remarkable. One is toward Romanism in all its mediæval pomp and splendor. This was shown recently when the Rt. Rev. A. F. Mannington Ingham was enthroned at St. Paul's cathedral as bishop of London, with the most imposing ceremonies, without any protest from the clergy. There were pealing of bells, processions, copes and mitres, scarlet robes and Te Deums, and other things foreign to plain Protestantism.

Another current is strong in the direction of what may be called religious burlesque, such as that performed by the Chicago Dowieites and the "Holy Rollers," if accounts are true. These are but two of many similar phenomena of later years, all of which have held attention for a moment and then faded out of view, as the Schweinfurt delusion, for instance, which is still in fresh memory.

Another current is toward licentiousness and a belief—if it can be so termed—in the non-existence of God. We noticed recently the formation in Cincinnati of an agnostic sect, with an agnostic marriage ritual, the dedication of infants to agnosticism, and the confirmation of children in agnosticism. We have also noticed a class of marriage contracts which really amount to no more than a temporary union, union until a new "affinity" is discovered.

All these signs show clearly whither the religious world is drifting. What is needed is the Gospel of the Redeemer, preached in the power of the Holy Spirit, with accompanying results, in the purification of private life, the regeneration of society, the clearing away of clouds of darkness and error. The blind must be made to see, the deaf to hear, and the lame to walk, speaking figuratively, as well as literally. For man's spiritual nature needs a complete restoration to sound judgment and righteous life, such as can only be affected through the divine Spirit. And that is what should be looked for. The divine promise is for an outpouring of the Spirit in the last days, as never before in the world's history. The very counterfeits that appear may be taken to signify that the day for the fulfillment of the promises is drawing near. And thus they are among the "signs of the times."—*Deseret News*.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

A STREET fair will be conducted in Salt Lake during the summer months.

A REUNION of the veterans of the Nauvoo Legion will take place at Saltair Beach on Pioneer Day, July 24th.

REPORTS indicate that the Union Pacific and Southern Pacific Railroads are getting into Salt Lake as fast as possible.

PRESIDENT MCKINLEY has appointed Edward H. Callister of Salt Lake City, collector of internal revenue for the district embracing the states of Utah, Idaho and Montana.

THE centennial anniversary of the birth of President Heber C. Kimball, was fittingly celebrated at Saltair on the 14th ult. Five generations of the Kimball family were represented.

SIR CLAUDE MACDONALD, Great Britain's Minister to Japan, was in Salt Lake City on the 16th ult., accompanied by Lady Macdonald. They sailed from New York for England on the 25th ult.

THE Weber Stake of Zion held a very enjoyable reunion in Ogden on the 12th ult., at which Presidents Lorenzo Snow, Joseph F. Smith, the Stake authorities, and a number of others made interesting addresses.

MRS. LAURA A. ROYLANCE, wife of Hon. Wm. M. Roylance, died at her home in Provo, Utah, on the 12th ult. The funeral services were conducted from the Fourth Ward meeting house, June 14th. Mrs. Roylance was a popular and highly respected young woman of the Garden city.

A DISTRESSING accident, resulting in the death of Miss Lila Pratt and the serious injury of Bishop Hyrum Lucas and his 16-year-old daughter, occurred at a point a short distance out of Rexburg, Idaho, on the 10th ult. The parties were returning from Rexburg to their home in Plano, in a wagon, when the horses took fright at an open culvert, running into it and throwing the parties out with the result stated. Criminal carelessness on the part of James Carter in leaving the culvert open, is charged.

ADDRESSING a class of graduates of Woman's College, Baltimore, Maryland, U.S.A., Professor Gilman, former President of the John Hopkins university, deplored what he was pleased to call "An era of Carnegie—too much reading," and said: "Reading is a kind of craze that has gotten hold of the people. It is a dangerous habit, like a stimulant. The publishers are constantly putting forth new attractions in the field and the reviewers excite our appetites. It is no doubt very pleasant to be up-to-date, well posted and in the swim about the latest issue from the press, but we are all in great danger of reading too much." The doctor gave the students this advice: First—Don't read too much. Second—Study the art of thinking. Third—Use your hands and enlarge your mission by the use of the microscope.

WORK done with the feeling that the grave is the end of individual existence cannot be the most ennobling kind. Faith in a life beyond this earthly career and in eternal progress is the only incentive that can make man live the highest life and work most earnestly for the betterment of the human race. Only a few cannot sing and appreciate Longfellow's "Psalm of Life."—PRESIDENT JOSEPH T. KINGSBURY, University of Utah, in his Baccalaureate sermon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 4, 1901.

EDITORIAL.

GOSPEL REQUIREMENTS.—It is indeed perplexing to note the stolid indifference of the people generally to the Gospel of Jesus Christ, when it is presented to them in its primitive purity and simplicity by authorized servants of the Lord. Especially is this the case with those who have learned to love the Gospel, and know its real worth to the human family. Imbued with a testimony of its value themselves, they naturally feel it a duty incumbent upon them to offer it unto their fellowmen, and many are they who have made great sacrifices for this purpose, only to be met with that nonchalance for which the children of men generally seem to be noted in this age of religious advancement and toleration. Men appear to have become “lovers of pleasure more than lovers of God.” They are prone to worship, ’tis true, but when called upon to worship the Lord “in spirit and in truth,” to “lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save their souls,” they spurn the offer and signify their preference for that form of religion upon the advocates of which the Apostle Paul so boldly pronounced a curse, in his teachings to the Galatian Saints.

But looking the matter squarely in the face, it should not occasion so much wonderment and surprise. The traditions of the human family religiously, however much they may be at variance with the Word of God, have become sacred with age, so sacred, to say nothing of their popularity, that bold indeed, and possessed of a remarkable degree of moral courage and independence of character, is the man or woman who dares lay them aside for an acceptance of something more closely associated with the Holy Scriptures. It is this independence of character, this strength of conviction, this moral stamina, however, that has ever characterized Saints of the Most High in all dispensations of the world’s history. The truly great have not been those who have espoused popular causes, but those who, though they were left to stand alone, continued the fight, waged the warfare for the supremacy of that which, from the innermost recesses of their hearts and souls, they believed, yea *knew*, to be right, and in exact accord with the laws of heaven. Christ was a leader of such characters; and in His wake followed most of the Apostles, whose unflinching integrity to the work established by the Master, sent them to an early grave and caused them to seal their testimony with their blood. An exemplification of such indomitable will power, is furnished by the Apostle Paul, the great

teacher to the Gentiles. At one time a fiery persecutor of the Saints, he was suddenly humbled to the dust, only to learn that his vigilance had been misspent, that his efforts, however sincere in his convictions, were being exerted in the wrong direction, and that indeed, he had been serving mammon rather than the true and living God—the Author of all righteousness. But what a transformation attended his conversion to the Gospel of Jesus Christ! No longer a blind leader of the blind, he became a power in the land, for he had divested himself of the traditions of his forefathers, and while his former associates stood dumbfounded at his seemingly strange conduct, he, through his energy and earnest testimony, was leading many to a knowledge of the truth, organizing branches, and becoming such a power for good that his name will forever grace the pages of history as one of the greatest characters that has ever moved among the human family.

Profane history, too, is replete with just such instances. Men have boldly faced the scoffs, the scorns, the derision of their fellows, in support of those things which they knew to be true. Read the history of such as Galileo, Columbus and a host of their contemporaries, and see how firmly and boldly they maintained throughout their lives, the knowledge that had come to them from a divine source. Unflinchingly they stuck to their convictions, and although force of circumstances at times led them to make confessions not strictly in keeping with the truths they had advanced, still, deep down in their hearts there was that abiding testimony burning within them which impelled them, even at the very climax of their experiences, to utter with Galileo, "Nevertheless the world does move," and kindred expressions, bearing out the respective theories which they were so persistent in advancing.

Those constituting the present membership of the Church of Jesus Christ of Latter-day Saints, have been gathered from nearly every civilized nation under the sun. To many of them it was a great task to forsake their homes and loved ones, and above all their long-cherished and much-adored traditions, in order to become partakers of the greater light so effulgently shining in at their very doors. The servants of God had come among them; they knew their testimonies were true, but it entailed so many sacrifices to become a member of the Church of Christ; it meant so much to partake of such an unpopular doctrine, that a faith, stronger and more powerful than they had ever before possessed, had first to be begotten within them before they could see their way clear to do that which they so ardently desired to. That faith once born, however, made them strong as the lion within his den, and with perfect ease, placing their implicit confidence in the Lord, they bowed in humble submission to the laws of the Gospel, and received that which had been promised—a testimony as to whether the work was of God or whether man spoke of himself. And how did they receive this testimony? Exactly as the Apostle Paul at the time of his conversion. Exactly as the Saints of God have always received it, not of man, "but by the revelation of Jesus Christ." This accounts for their devotion to the work of God. This makes them fearless and bold in declaring it to the world. They realize that truth permits no compromise;

that our Father makes the same requirements of all His children; and that if relatives, friends and associates desire to be numbered with the Saints of God, they must divest themselves of preconceived ideas and notions, must rid themselves of the teachings of humankind, and enter "by the door into the sheepfold," that they may bask in the sunshine of their Father's smiles and approbations. The Gospel of Christ admits of no arbitration at the hands of mortal man. Jesus Christ is the chief and only arbiter. He it is who has pointed out the way of salvation, and it is He also who will see to it that men and women receive rewards "according to their works." This has been decreed, "and it must follow as the night the day."

MRS. EDDY'S REMARKABLE ADDRESS.—As stated in the dispatches themselves, there is something quite remarkable in certain portions of Mrs. Eddy's address to the Christian Scientists, as presented at the annual meetings held in Boston last week. A fragment of the address runs as follows:

"Our faith is simple—the Sermon on the Mount, read every Sunday and obeyed throughout the week, is enough for Christian practice. We believe in one infinite God, not three in one; we are Theists, not Monotheists. Sinlike disease is an illusion only in the assumption that nothing is something, and therefore unreal. I have healed the blind, dumb, and also those in the last stages of consumption and paralysis. I have restored patients to perfect health in one to three interviews. Christian Scientists are neither hypnotists nor faith curists, but students of a demonstratable science. Prayer is as pathological as a physician's prescription."

As far as the first clause of the above is concerned, Mrs. Eddy is perfectly right. "The Sermon on the Mount, read every Sunday and obeyed throughout the week," is enough for Christian practice. But are the Christian Scientists prepared to assert that they obey the Sermon on the Mount? A careful reading of that beautiful discourse reveals the fact that its observance entails an acceptance of the Gospel of Jesus Christ, which, if we understand the tenets of Christian Science correctly, has no part in the creed formulated by its promoter. If this be the case, Mrs. Eddy's statement and the very kernel of fact as to the behavior of her numerous following, presents to the world an anomaly that really verges on the ludicrous, and has not the least semblance of that divine virtue, consistency. The Sermon on the Mount is the embodiment of Godlike allegiance to all that the Master has spoken. Do the Christian Scientists submit themselves to these teachings? Not if other portions of Mrs. Eddy's remarkable address are to be carefully analysed and dissected. She says, "I have healed the blind, dumb, and also those in the last stages of consumption and paralysis. I have restored patients to perfect health in one to three interviews." If Mrs. Eddy has done this, then the Lord, whose teachings she believes should be obeyed throughout the week, has had nothing to do with it. He seems to have no part in her ministry among the people. Besides, "Christian Scientists are neither hypnotists nor faith curists, but students of a demonstratable science." If Mrs. Eddy will please explain by what power the Savior healed the sick, made the blind to see, the deaf to hear, the dumb to speak, and the halt to walk, if it

was not through the agency of that potent and divine principle, faith, her science will then be vastly more "demonstratable" than at present it appears to be. Christian Science, like a great many other "sciences," that have been palmed upon an unsuspecting public in these latter days, lacks a great deal of being consistent with itself, even when considered from the standpoint of Mrs. Eddy's annual message.

ARE MORE CHURCHES REQUIRED?—"A suggestive little leaflet is being circulated by Canon Venables, of Burgh Castle, on the growing needs of the Church in this land considered in connection with the facts disclosed in the recent census. On the statistics as there given, Canon Venables estimates that to meet the growth of the population at least fifty new churches, with endowment, vicarage, parish room and schools, are needed every year. The annual cost of providing these he estimates at about a million and a quarter a year. If to this be added £50,000 yearly for the endowment of new sees and provision of cathedrals and chapter endowments, the total sum of £1,325,000 would be required, which would probably be met by a contribution of between a farthing and a halfpenny in the pound on the incomes of the Churchpeople of the country. This last item is a deduction of our own from Canon Venables' statistics. It is, we are assured, correct, and if so, only goes to show how miserably English Church-folk fail to do their duty in regard to almsgiving, and how easily the financial burden of the clergy could be relieved if there were a will among Churchmen to relieve it."

The above is from our esteemed contemporary, the *Church Review*. The article endeavors to point out the crying need for more churches in this country in order "to meet the growth of the population." While we have no issue with our neighbor, nor with Canon Venables of Burgh Castle, perhaps we will be pardoned for venturing a suggestion or two, one of which is that in our opinion more churches are not necessary to the public welfare, any more than are more religious denominations. The country is already filled to overflowing with churches, mission halls, and the like, all dedicated to the worship of the Almighty, and still there is room and to spare within them for hundreds and thousands more than regularly attend. Why, then, the demand for more churches?

Would it not be more sensible to endeavor to fill those already erected than to go to the expense pointed out for the building and endowment of others? To the casual observer it would appear that the vacant seats so much complained of by a great many of the denominations, are due to some cause—there is some reason for it. Either the creed is faulty or its fruits are not in consonance with the fruits following the work of the Master. Something seems to be needed that will fill the churches already provided, and *that* something might readily be discovered by a closer observance of the laws and requirements of the Gospel. Make Christianity consistent with itself; purge it of all its infirmities; rid it of the pet notions and foibles of the learned clergy, and make the Holy Bible what it was originally intended to be—a plain statement of facts concerning the way in which to serve the Lord in spirit and in truth. To us, such a course of procedure would be vastly more in order "to meet the growth of the population" than all the churches that could be erected.

A. B.

IN America the cry to-day is: "All Hail the Glorious Fourth!"

A GERMAN professor has been investigating the causes of suicide in his native country, and as a result of the examination of three hundred cases, he concludes that one-half of the suicides among men were due to alcoholism.

EXTREME heat is reported in the United States, the temperature in New York and vicinity exceeding 100 degrees. Monday is said to have been the hottest first of July on record. The heat seems to be confined to the Eastern states.

THE *Handsworth Herald* is to be congratulated on its disposition to be fair in reporting "Mormon" meetings. Its account of the Birmingham Conference stamps it as a reliable newspaper, and as such it is doubtless highly appreciated by the good people of that section. As there are exceptions to every rule, this is an exception in favor of the Latter-day Saints, that is "as a quaff of water to a thirsty soul." Thanks!

WE are reminded that the last issue of the STAR marked the passing of the 57th year since the cruel assassination of the Prophet Joseph Smith in Carthage jail, June 27, 1844. And still the work he was the instrument in the hands of the Lord of establishing, continues to flourish, in vindication of the mighty truths which he announced unto the children of men, and for which he was called upon to seal his testimony with his blood.

SATURDAY afternoon last was a joyous one for four attachés of the MILLENNIAL STAR office, Messrs. MacDermott, Haws, Foggo and Buchanan having taken it upon themselves to spend a few pleasant hours in one of those beauty spots for which the land of Wales is universally famous. Llangollen was the place selected, and the happy quartet found it equal to every expectation, being privileged to feast their eyes upon the beauties of nature, even to their hearts' content. The day was an ideal one, and many had availed themselves of a like opportunity. "Cymru am byth."

ARRIVALS.—The following Elders from Zion arrived per s.s. *New England*, on Thursday, June 27, 1901, proceeding to their destinations a day later: For the British Mission—Marlon Van Cott of Salt Lake City. For the German Mission—John D. Flamm, Rexburg, Ida.; Levi C. Brinkerhoff, Thurber, Utah; John W. Boud, Jr., and Gerard H. Schettler, Salt Lake City; Charles D. White, Jr., Beaver City; Ernest P. Henrichsen, Holliday. For the Scandinavian Mission—Christian M. Nikolaizen, Bear River City; James W. Hurren, Hyde Park; Charles Olson, Millville; James Jenson and Soren Anderson, Centerfield; James Monson, Mount Pleasant; Andrew L. Thorpe, Ephraim. For the Netherlands Mission—Henry Robert James, Logan; Willem Dalebout, Ogden.

PROF. GEORGE THOMAS of Logan, who goes to Germany to pursue his studies in sociology, was also with the company, as well as several others,

here as visitors, who failed to register at "42," and whose names, therefore, we are unable to give at this writing.

APPOINTMENT.—Elder Marlon Van Cott has been appointed to labor in the London Conference.

DEPARTURES.—The s.s. *New England*, which left Liverpool to-day bound for America, had among its passengers the following Elders, all of whom have seen service in the mission field, and have been honorably released to return to their homes in Zion: Joseph H. Bodily, Peter G. Droubay, William M. Worthington, Martin C. Rigby, Seth Pixton, J. Percy Goddard and David H. Harris. The company also included Sisters Ellen W. and Jane Pixton and George R. and George B. Jones, who have been visiting hereabouts for several weeks past; also Sister Martha Walton and children, and Sister Annie Gudgeon, who cross the mighty deep to take up their abode in the vales of the Rocky Mountains. We wish them all a pleasant voyage and a safe arrival at their respective destinations.

OF SPECIAL IMPORTANCE!

[Under this heading will appear from time to time items of special importance to Conference Presidents and all others engaged in the ministry throughout the European Mission. These items should be carefully read in order that the Elders may keep in touch with the suggestions offered, and be able to apply them to their work in the mission field. New and improved methods may be adopted from time to time, and these should be carried into every mission and conference as soon as the instructions are received. To locate these items, reference should be made to our table of contents on the last page.—ED.]

ATTENTION is directed to our Conference appointments appearing in this issue. They are published in due season, so as to permit of ample preparation in all the Conferences throughout the British Mission.

It is requested that hereafter all persons desiring to emigrate make application through their Conference President, the information to be dispatched to this office, not later than ten days prior to the date of departure.

"STARS" WANTED.—Will some of the Elders or Saints kindly favor us with the following back numbers of the STAR, in order to complete the volumes? Nos. 12, 13, 19 and 25 of volume 60, 1898; and Nos. 3, 40, 45, 46, 47, 49, 50 and 51 of volume 62, 1900. In exchange for these we will either send others, or credit the individuals by whom they are forwarded.

TO CORRESPONDENTS:—In writing to this office, it is desired that correspondents segregate the items referred to, using a separate sheet for emigration matters, orders for books and tracts, financial affairs, articles for the STAR, etc., so that each, upon receipt, may more easily be referred to the respective heads of these departments. If this rule is observed, prompt attention will be given every item, and nothing of importance be overlooked.

CONFERENCE APPOINTMENTS.

The dates of holding Semi-annual Conferences in the various parts of the British Mission have been set as follows:

Grimsby	September 15, 1901.
Sheffield.....	" 22, "
Nottingham	" 29, "
London	October 6, "
Norwich.....	" 13, "
Manchester	" 20, "
Leeds	" 27, "
Newcastle	November 3, "
Scottish.....	" 10, "
Irish	" 17, "
Liverpool	" 24, "
Birmingham.....	December 1, "
Bristol	" 8, "
Welsh.....	" 15, "

ABSTRACT OF CORRESPONDENCE.

ELDER JAMES C. PETERSON, President of the Aarhus Conference, Denmark, sends us the following interesting communication under date of the 28th ult.:

"Although our numbers are small, we have a loyal band of Elders laboring here, and it fills me with joy in speaking of our young men, the way they conduct themselves and the rapidity with which many of them acquire the language. I have just returned from the Island of Fyen, where four Elders are laboring. We held eight meetings in six days, all in halls, as here in Denmark we are not permitted to hold meetings on the street corners as in England.

"In the city of Nyborg, by using a little diplomacy, we had the Salvation Army hall tendered us free of charge. Of late I have lectured on America to various associations, such as the Good Templars, etc., and these have proven very beneficial, as while lecturing I have shown what men of good morals have accomplished, and what a degradation it is to be a slave to liquor and other bad habits. Sometimes I have spoken of the home and the destiny of women, and then at the close I have pointed out the necessity of proper and early training of children, and recommended the sending of the little ones to our Sunday school. We have also invited the parents to our meetings, and it has proven a two-fold benefit. In this way many children of strangers are regular members of our Sunday school, and many come to our meetings. It seems to me that it will be the means of reaching a class of people that heretofore we have been unable to come in contact with; and further, when we meet them at their homes they are courteous and polite to us.

"I had a curious experience in a large hall quite recently. After I had delivered my lecture the president of the association stepped up to me and

invited me to a cup of coffee. I politely informed him that we did not use coffee. Then he asked me if I would not take a cigar, and this gave me an opportunity of explaining the principles of the Gospel, and a further invitation to address the association. At the last there was about two hundred people, and I presume we will have between three and four hundred at our next gathering. For this time of the year the attendance is remarkable. Time only will tell what the result will be, but we feel that in this way we reach many and do considerable good. We have also commenced operations in north Schleswig, where we have fifteen members and several investigators. We are laboring among the Danish people and among the Germans as well."

AN AMERICAN BUDGET.

HEAT'S DEADLY WORK.

A Daily Express telegram from New York on Tuesday last says:

"The death-roll of the great heat wave is to-day officially certified to reach the startling total of 660, of which number 260 fatalities are recorded in New York alone. The figures do not pretend to be a complete record, as additions are being made to the list almost hourly, and it is now certain that the total will not be short of 1,000 deaths.

"To-day the shade temperature in fairly open localities was over 100 degrees, and in some parts of the city 105, 106 and 108 degrees were registered. The heat wave has spread over the entire country east of the Rockies, and for duration and extent of area it has beaten all previous meteorological records.

"The authorities have given orders for all the parks to be kept open throughout the night, to accommodate the thousands who can get no sleep in the superheated houses and tenements, and the special police protection order has been extended to cover these areas. On the east side streets the hydrants have been brought into use in order to reduce the temperature, but the relief thus effected is hardly perceptible. In the crowded districts it is almost impossible to breathe, and the baking atmosphere is poisonous and fœtid. The hospitals are finding great difficulty in obtaining sufficient ice with which to treat the multitudinous cases of heat prostration, which are being brought in in such numbers that the ambulance brigades are as active as if a battle were in progress.

"Business is paralyzed. Most of the factories are at a standstill, and all the Jersey City foundries have closed down, the men finding it absolutely impossible to work. Ten thousand operatives are thus idle here. Over 500 horses have fallen dead in the streets of New York, and the number elsewhere probably runs into thousands.

"Cramp's great firm, the Baldwin Locomotive Works, and practically all the other manufacturing concerns in Philadelphia, have dismissed their men on full pay till the heat wave has passed. In the same city the number of heat prostrations is so enormous that the police are unable to

cope with them, and have called in the aid of the Red Cross Society. There are prospects of a thunderstorm to-night, and some signs that this devastating period of heat is drawing to a close. If it is maintained the Stock and other public buildings will probably close to-day."

HUNTINGTON ABLAZE.

A DISPATCH from Huntington, West Virginia, states that a great fire is raging there. At three o'clock on Tuesday afternoon the conflagration threatened to wipe out the whole town.

YOUR MISSION.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows—
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Tho' they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot to the needy
Reach an ever open hand;
You can visit the afflicted—
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Savior's feet

If you cannot in the conflict,
Prove yourself a soldier true
If, where fire and smoke are thickest
There's no work for you to do;
When the battle field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you,
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor
You can find it anywhere.

SELECTED.

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FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS IN GREAT BRITAIN.